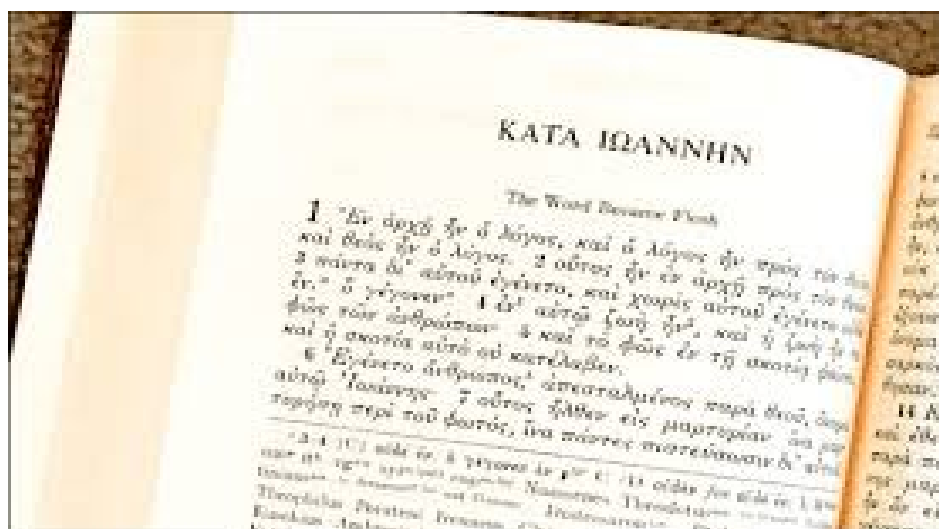


# Roman Epistle



Index of effectivities or  
metonymic slide of  
desire, finally perhaps a  
transcendental as if it  
were reading a painting  
of Greek sculpture and  
painting mixed.

## I. In a Road to Damascus

In a form, I was a  
person who was in fact  
poor. I learnt that Christ  
was also poor. He then  
became wealth in divine

state, just the highest poverty is wealth.

I learnt that tax collection, is a minor art of drawing a boat and learning its higher trade based on exploitation.

Let us commence, we need economics, but it cannot be taxing the poorest.

We mean then to plead an insurrection of the

poor against this  
injustice.

Christ mentions a  
Apostle – another poor  
man, St. Matthew, in  
fact a fisherman in a  
hamlet.

Christ appears,  
descending down a  
mezzanine staircase and  
is following his steps to  
in fact, St. Matthew who  
he hails and is hailed

first or second, this is a debate.

I call this certain knowledge that it happened. But Matthew then did not become a follower of Christ in his withdrawal to his house.

He just described his life.

I was actually chosen by God, I felt to follow Christ.

I actually follow Christ I  
decided. I believed in  
grace, and pled in  
Damascus – a  
Resurrection.

I even meant it was my  
road to Damascus.

I travelled by a cart like  
Christ, and realized he  
was funny and light, and  
even experimental and  
naïve.

It told me it is a divine thing, to be light. I called that my road to Damascus.

I meant we were free.

I then meant to follow the law – in Roman epistle

“As such, not in habeus of exploitation – as such.”

When a man is  
exploiting a poor person  
he can still be free – but  
he must then live a  
merchant capitalist life  
– that I call freedom for  
merchants.

I call that Jewish  
prophecy.

I want another heroic  
process – I call knowing  
a person. Personally.



My second point was –  
education, in fact  
ethical education and  
unethical education –  
that sex is then an act of  
divine women with one  
man, since only one will  
be a Prophet – that then  
is my re-birth of  
Hippias.

I thought of her in a  
second epistle I pled –

“God, I am free, let’s  
swing. And dance in

swing, and talk in  
reverie.”

I translate this to –

“God, when I see her, I  
am finding god.”

Another set of Burqa  
women which has two  
possibilities –

“Allah, we are married.”

Mohammad wishes for  
that conservative a man

who is following our  
crisis in Islam and  
believes in the poverty  
of the truth.

Instead, a Prophet  
comes again -

“Allah, what you say,  
hey man, or hey you  
guy.”

This second Prophet is  
then the truth as well,

He is infinite, and  
Kabbalistic, he means  
lightness and sex, that  
is grace.

II. Roman Epistle in  
long sentence and  
paragraph sentence  
and conjunctions  
and disjunction in  
envelope – following  
the complex  
mezzanine and  
formalist process of  
the transcendental  
then.

In Phillipia,  
Thessalonius, and as I  
mention Thebes, also  
Lystraes, and Athens,  
even in Rome

“I walked and was God  
drunk.”

I argue the whole  
transformation is then  
followed today as a  
young simple Paul, and  
later Pascal, even  
Averroes the Islamic

basketball style cool  
person.

I meant in fact there is a  
pensée in Sirohi.

“I am elliptical to the  
truth, I even follow  
Spanish Ortega y  
Gasset, in many editions  
I give to the Pope, and  
we even listen each day  
to the Gospel.”

I argue then for another  
process –

Fine art, which is sold  
at high price, now part  
of commerce in fact.

I lived the years,  
following the news.

“I lived in the times of  
Gods.”

That voice.

### III. Roman Epistle in transcendental as method now

The transcendental in a recent philosopher is actually complex – I mean the minimal at all times, the medial as simple ethical life of a young man and the maximal as eventual insurrection, which then articulates as free and graceful even women in love, which in the past



was Matera and  
Madaba, and even  
Mecca and Medina, for  
Mohammad and Christ,  
even me joking through  
the process of laws and  
epistles followed as  
formalism -

Now convolute this for  
Isiah and Isikiel, the  
young Torah stars of  
Israel.

And for us complexly  
form mezzanine

messianism – which means at a certain point in a town Christ was in a staircase and he was in fact in modern suit and trousers – he then went to the Jaffa and this was what is called his road to Damascus in fact.

He says these days  
‘Christ is found, come now to the prayer.’”

He means he is now  
happiness, earlier  
grieved.

The new young Prophet  
is a master of happiness  
and even for all  
Christians who suffer.

Now let us be in  
levitation, and practice  
Ashq.

Those tears.

I mean one should then  
study all these  
traditions.

An epistle –

The mezzanine  
messianism throws light  
on also –

“Zikka”

“Zaraf.”

“Zaidi.”

All of this is Sirohi, but  
with lightness.

I am a simple ethical  
man who is in fact  
richer than the Jewish  
crowd, a man says to  
him from Israel.

“Do you know God?”

I call this poems for our  
freedom and happiness.

Christ is among the  
fishermen, and holding

a sermon, which is  
about women.